

A FRIENDLY
REBUKE

TO ONE

Parson BENJAMIN;

Particularly relating to his Quarrelling
with his Own CHURCH, and Vin-
dicating the DISSENTERS.

By One of the People called QUAKERS.

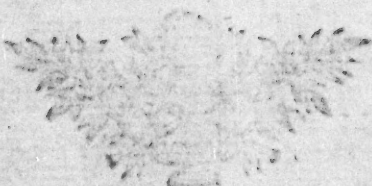


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A FRIENDLY
REBUKE
 TO ONE
 Parson BENJAMIN, &c.



Friend Benjamin,



ET it not be thought that I come unto thee with Flatteries and Fawnings, to set forth thy Praises in Words of Vanity : But in Plainness and Verity I must entertain some Discourse with thee in this publick Way, lest Men think thee to be that

which thou art not, and least thou learn to flatter thy self also with vain Imaginations.

I have not long ago cast my Eye upon some of thy Writings, for in truth, *Benjamin*, thou art something voluminous, and I must not refrain from telling thee wherein thou art worthy of Blame.

Indeed it seemeth unto me that thou hast fomented much Strife, even from the beginning, having spoken Words which have brought on thee the evil Will of thy Brethren, even of all thy Brethren; for I meet with none of those Men who call themselves Priests of thy Church, but who, altho' they may say thou art on the right Side of the Question, for some few are of that Opinion; yet say also, that thou hast been the Occasion of so much Strife, and of so much Scandal to good People, that it had been much better thou had'st not spoken at all, but that thou had'st altogether holden thy Peace even from the Beginning.

It is true, many of thy Sayings are pleasing to us, and we find the Truth speaketh sometimes out of thy Mouth, in a manner, which it is plain thou dost not foresee, no not thy self, in the greatest of thy Humane Wisdom; seeing it is evident thou hast spoken those things, which in their Nature overthrow

throw the Constitution of thy own building up, and destroy the Authority which at the same time thou hast exercis'd among Men.

If then thy Words and thy Actions thus contradict, and are inconsistent with each other, how is it that thou can'st, with so much Rancour and Gall, write a whole Book, containing more than three hundred Pages, to expose the Contradictions and Inconsistencies of others?

Can it be possible, *Benjamin*, that if all the Gibeing Things which thou hast said in publick, in thy late Book, concerning the Man thou callest a DEAN, were spoken with Justice and Truth? Nay, were much more of that Kind possible to be said; yet can it be possible that it can be more contradictory to it self, or more inconsistent than the Contradictions, which appear daily between thy Profession, as a Man dignify'd among Men, exalted in that Constitution, which thou corruptly callest a Church, to that vain Title or Office which Men call a Superior, and the Arguments which thou uselt to prove that Church and that Office to be void and without Foundation, in the Word of the Lord?

Hast not thou, although a Churchman, exalted above thy Brethren, vindicated and defended the Men who say openly; that such a Minister

as thou art, is an unscriptural Employment of Humane Invention, imposed upon the Faithful, neither of Divine Original, or vested with Divine Authority? Nay, *Benjamin*, thou hast Even said, and in so saying, thou said'st well, no doubt, that the Discipline belonging to the Ecclesiastick Constitution, as it is settled by the Lay-Powers among us, is not a Christian Discipline.

But how then comest thou to put this *Not Christian Discipline* in Execution, by the Unrighteous Authority of thy Office, and by the Ungodly Officers of thy Ecclesiastical Court?

Verily, *Benjamin*, thou oughtest not to say further concerning any thing which the Man call'd a Dean has said amiss, until thou hast reconciled this thy Doctrine with thy Practice, which I do not see thou art enclin'd in thy Heart to do.

It has been alledged against thee, that thou contendest not in these Things for Religion, but for Strife and Vain-Glory, suggesting to thy self Praise of Men, in that thou art eloquent, and hast the Gift of the *Gob*; so Friends in the *North* of these Lands call a Man full of Words; and verily those who speak thus of thee, seem to favour of Knowledge; forasmuch as they give an Account, with much Laughter, how thou defendest with Obstinancy the foul Cause of the Jesuit,
said

said to be in thy House, who appears at length an Evil Person, not to be in any wise defended by just Men, who are Lovers of Truth.

In Truth, *Benjamin*, thou hast lost much in the Favour of just Men, by obstinately persisting in Vindication of that wicked Person, 'till thou wast put to Silence, and that with some Blushes, as Friends assure me, by the positive Oath of his Opposer ; and as thou allowest, That such an *Oath of Confirmation is an End of all Strife* ; so it seem'd evident that the Affirming directly contrary to what thy Priest, nay, if I lye not, to what thy self had affirmed, has, deservedly, much lessen'd thy Credit, not only in all that thou had'st said before, but for all that thou can'st say for ever hereafter.

Verily, *Benjamin*, thou hast seem'd much to forget thy self, when thou undertakest so warmly to search the Truth and Consistency of the Books of thy Antagonist, seeing thou hast been so openly detected of Inconsistency and Contradiction in the Case abovesaid.

Also it is remarkable, *Benjamin*, that there have been divers very unwarrantable Practices made use of to invalidate the Testimony of thy Opposer ; I wish thou may'st be able to clear they self effectually of the Charge of being concern'd that way, when
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it shall be brought to Enquiry, in a proper Place, and in a proper Way for thee to do it: I do not say I charge thee with this Crime, for I am not thy Accuser; but there is One that accuseth or excuseth thee, that is thy own Conscience. And thou knowest certainly and fully thy self, whether thou wast Concern'd or no in it. Besides, *Benjamin*, it is said among the People, that thou didst lay the Foundations of some, no less Scandalous Accusations against One *Mills of Croydon*, in which he was fully acquitted, being heard by him thou callest Metropolitan, and who by thy own Law was the proper Judge of that Affair; neither do I hear that thou hast complain'd of any Injustice in his acquitting the said *Mills* of the Charge: Whether thou hast been an Accuser of thy Brethren, yea or no, I do not averr; but it seemeth strange unto us who are Friends unto thy good Name, that thou shouldest let such Things as these remain doubtful, verily if thou art innocent, thou oughtest to have declared thy Innocence; for I am assured by the Friends of Truth, that the said *Mills* was very much wronged in that Accusation; and that he was not Guilty of the Things whereof he was accused.

It seemeth strange to us *Benjamin*, I say to us, who are a People who seek Peace,
that

that thou, who pretendest to be of a peaceable Disposition, or at least by thy Office oughtest to be such, should thus *delight in War* ; verily thou seemest to be one of those of whom the Word saith that they are like the troubled Sea. The troubled Sea is indeed a Thing continually foaming and raging, casting out filth and froth against the inoffensive Shores without ceasing, and which is worse, without Provocation and Design ; but which is better, it is without Effect also, without Capacity of injuring or hurting the said Shore. But on the other hand, which I take to be much thy case, the quiet Shore in a passive bearing the Dashings of this Troubled Sea, and the raging of its Billows, frequently gains upon the Waters, which debilitated and weaken'd by the expending their Strength to no purpose, are observ'd to give back by slow degrees from the Land, and leave large Tracts of Ground bare, as a Trophy of Conquest to the Victor.

I might now enquire of thee, *Benjamin*, if thou woul'dst be modest and just in thy Answer, whether thou hast made up the Reckoning yet, between thee and thy Adversaries, and whether thou canst tell me what thou hast gained by all the Clamour thou hast raised among Men? I say, what thou hast

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gain'd,

gain'd, either to thy self, or to that Thing which thou callest Religion ; or to that other Thing whereof thou seemest to know but little, called a Church ; or above all, to that less understood Thing, call'd the Kingdom of Christ. Verily, thou hast fought the Battles of the Lord with the Carnal Weapon, thy Pen, but hast brought neither Honour to thy Self, or addition to the interest of him who thou callest thy Master : for if, as thou sayest well, his Kingdom is not of this World, wherefore dost thou seek to support it with worldly Instruments, and the Arts of thy fancy'd Rhetorick ? Verily, Words avail nothing in this Quarrel, it must be in the Sword of the Lord, not in the Sword of *Gideon* ; it must be the Power of the Spirit, not the Spirit of thy Power, which must be exerted in maintaining this Kingdom, and this thou hast said thy self more than often times ; why then dost thou go back from thy first Principles, and Enter into a War with the Men of the World, in defence of that Kingdom, and of that Authority which is not maintain'd by these Means ?

In this, *Benjamin*, Methinks thou art inconsistent with thy self, and fallest into the same Self-Contradiction which thou Chargest upon the Men who oppose thee ; for verily this entring into Controversy by writing
against

against each other in Vindication, as thou callest it, of the Kingdom of Christ, is an Endeavour for the supporting of that Kingdom by thy Agency, albeit at the same time thou alledg'st that no Humane Power can claim any Right to interpose in the Government of that Kingdom, or can make any Pretence to assist in the maintaining it.

Doubtless Friend, if no Laws, no Constitutions are concern'd to interpose in the Government of Christ's Kingdom, no Power is wanting to support or maintain it; but as Christ alone has the Right of Legislature, which thing I allow, so he has Power sufficient to Enforce his own Laws; and his Spirit is sufficient to extend its Influence in the Hearts of his Subjects; to diffuse the Knowledge of his Will, and to produce an Universal Obedience in his Subjects to those his Laws if he thinks fit to have it so.

Wherefore then dost thou officiously take up the Weapons of Strife in a Quarrel of Peace? And wherefore dost thou lay about thee against thy Brethren? It booteth not one jot to the Kingdom of Jesus, which of ye have the Better, or which of ye speaketh most Sense, or most Nonsense.

And wherefore then hast thou thus brought upon thy self innumerable Enemies and Opposers, and Men of Talents and Humane

Learning to attack thee from every part? By whom thou art sure to be wearied out at last, and in defending thy self against whom, thou hast even wearied the World with thy Writing. Surely *Benjamin* thou art Ignorant of the manner by which Men in these latter Days judge of Matters in Controversy, and how the way of the World now, is not for the People to judge of things by the force of the Reasonings and worldly Arguments used on either Side to Maintain or Defend their Positions ; But Men judge now a-days by the Party which they Espouse, and by the Political Interests which they have declar'd for before-hand ; so that the Debate is not now upon the Weight of what this or that Man sayeth in the Cause, but upon who the Man is, and who he is for, who speaketh ; and thus in every Question that is canvas'd by humane Art in the World, Men Determine which Man's Arguments they will approve and not approve, before they hear what the said Person hath to say.

If thou can'st first Encounter with this new Method of Judging, and can'st Purge Mens Minds from their Partiality, which I much doubt thou art not able to do, Then thou mayest indeed Endeavour by thy Eloquence, and by the strength of thy quaint Phrases,

Phrases, to insinuate into their Understandings, and bring some of them over to thy Opinions : But it is to no Purpose for thee to go about to wash *Ethiopians* ; thy Words make no Impressions upon any but such as were before partial to thy Party, the rest is all beating the Air, and only teazes the Multitude of thy Enemies, who will at last even smother thee with Words, and thou wilt expire in thy own Way, viz. die in a Fit of Talk.

Thou hast indeed encumber'd thy self already with a Load of Disputes, too heavy for thy Potentials ; and if thou canst carry this Burthen to thy Journey's End, thou shalt always be esteemed by me as a very good Ticket-Porter : But it is impossible, *Benjamin* ; and I must say to thee, as one of thy Profane Poets said to another Voluminous Author, who in spite of want of Sense, would be continually writing,

*Fellows who ne'er were heard or read of,
If thou writ'st on, will write thy Head off.*

Be reasoned with then, Friend *Benjamin*, and know the Extent of thy Talent ; learn when to have done ; take the Hint of *Solomon*, who was nigh-hand as wise as thy self ;
*Be not wise over much ; why shouldst thou die
before*

before thy Time ? For if thou art certain to convince no Body, but those who are of thy side already : Wherefore beatest thou the Air ? And wherefore is this tedious Contention kept among Men, who not only are in the wrong on both Sides, but even are likely, by their Method, to be every Day more in the Wrong than before.

And to be plain with thee, *Benjamin*, this Strife among you Churchmen, as ye call your selves, is the greatest Absurdity, speaking of you as Churchmen, that it is possible for ye all to be guilty of: For what do ye in this but expose your selves to us, who already believe you to be in the wrong, and confirm our said Belief, by your accusing one another of those very Follies and Mistakes, of which we did before accuse and condemn you ? And whose Cause are ye all pleading but ours, who acknowledge not your Church or your Hierarchy in any Part of it ?

Thy Opposers say of thee, that thou art pleading the Cause of the Dissenters, and we say so also ; verily in this thou art right, and pleadest the Cause of Truth : And when thou sayest that *a Man's being perswaded of Error in thy Church, is a sufficient Authority for him to separate from it ;* thou sayest right ; and this we have said also, even all of us who have separated from your Church (as

you call it.) What then hast thou said for us more than we knew before, and more than we said loudly before for our selves? Have we not often challeng'd the Sons of your Hierarchy to contradict it? Thou hast only confess'd that Truth for us which we insisted upon before (*viz.*) that some of the Lay Constitutions of that which you call your Church, were Unscriptural, and a Usurpation upon the Authority of Jesus. And tho' I own unto thee, that what thou sayest may be right, and all the Dissenters triumph in thy making these just Concessions; yet verily, *Benjamin*, I do not find that they accept of thy officious Zeal for their Cause, any otherwise than as the Testimony of an Enemy, forced from him by the Power of Truth; at the same time declaring that this thy just Acknowledgment is due to the Merit of their Cause, which obliges thee to confess that we are in the Right; and that, *Benjamin*, we have obtained a double Victory over thy People, by thy means: *First*, We have thee to prove that they are in the Wrong, that they are Usurpers of the Authority of King *Jesus*, that he has deputed no Power to them over the Consciences of Men, but that every Man has a Supremacy within himself to govern his Opinions, and is subject to none, and that a Perswasion of Error in thy Church or
 Party,

Party, is a full and sufficient Justification to us, or to any one to separate from it. And, *Secondly*, We have the Testimony of thy Practice against thy Insincerity ; that whereas thou hast declar'd thy self perswaded of Error in the Constitution of thy Hierarchy, yet thou do'st not separate from the same.

Thus, *Benjamin*, thou wilt be rejected by all sorts of Christians, unless thou can'st (*which some say is thy Design*) erect a New Sect or Party of thy own, and choosing thee out Disciples, who shall be fully instructed in thy particular Opinion, set up a Doctrine of thy own instituting, and obtain a Number of Followers, as the Leaders in Error have always done ; and this indeed seems to be in thy Head, those Words which I have observ'd to drop from thee pretty often in thy Writings (*viz.*) MY Doctrine, MY Principles, My Opinion, and the like ; intimating, *as it would seem*, that thou art setting up a Doctrine of thy O W N forming, and which perhaps thou wouldst be willing should perpetuate thy Name to after Days. Well be it with thee, who canst flatter thy self with a Fame built on the Broaching Error in the World ; for Questionless, this must be an Error which must be built on a Scheme form'd by joining with that which thou

thou declarest ought to be separated from, at the same time.

Verily, thy Followers must retain this Principle, (*viz.*) that they shall continue Members of that People, who they acknowledge to be in a Way of Error ; and that they shall still be a Part of that Constitution, which they confess to be an Usurpation upon the Authority of Jesus Christ, and an Invasion of his Kingdom.

Fie, Fie, *Benjamin* ! Either separate from them thy self, or thou wilt very ill justify our Separation ; it will be a most desperate Piece of Service for thee to engage in, at once to justify us that separate, and thy self who Conformest : As to our Separation, we need not thy help, nor can we accept of thy officious Disputing for us, unless thou wilt likewise shew thy Faith in thine own Arguments, by a conscientious adhering to them in Practice : *For Example*, thou arguest against the Lawfulness of the *Sacramental Test*, as thou callest it, and well hadst thou tim'd the Use of those Arguments ; had any Act been depending for the Reforming that Imposition, tho' therein thou canst have said nothing, but what has been said before thee, by us, on frequent Occasions ; but as I do not hear that any thing is now doing on that

Subject, wherefore then hast thou spoken?

True it is, that it is a Blow to the Cause of Coertion, and of Impositions; that thou who art an exalted Member of that Hierarchy, hast acknowledg'd the Injustice of those Laws, and vindicated thereby *Our Separation*; but it is far from adding to thy self, that thou canst continue to wear the unhallowed Robes of that Authority, which thou so Eminently condemnest, and that altho' the Usurpations which thou complainest of are not deposed; and this is what I so often, yea, again and again, call to thy Memory, for thy more mature Consideration: For art not thou one of those Men, who hast taken on thee the prophane Office of a Governor in that Hierarchy that has thus oppressed us, and which has thus invaded the Authority of King *JESUS*? Wherefore then canst thou enter into an Enquiry after the Offence, which thou carest not to amend? If it be true, that the Constitution which thou speakest of, as Established by the Lay-Power is not needful to be submitted to, but that every Man *has a Supremacy within himself*, by which he is to judge; How then canst thou maintain that Constitution? Verily, thou hast taken upon thee a Task too great for thee to go thorow, more espe-

especially to condemn the Legal Dispositions, and at the same Time to conform to them, and teach Men so to do.

I think, Friend *Benjamin*, thou art not much unlike that Projecting Priest, who Men call Cardinal *Alberoni*, who, at the same time, that with great Accuracy, he has applied himself to search out the Imperfection of the Administration in his own Country, as if he would amend the General Scheme of that ill Conduct, which had reduc'd the Kingdom in which he lives, to all the Inconveniencies, which for some Ages before it had labour'd under, has, instead of rectifying those Abuses, involv'd the Publick in Mischiefs and Dangers, ten thousand times greater than before, and which are most likely to bring his whole Country to unavoidable Ruin : I think thy Case much the same ; For does not thy New Doctrine tend to destroy entirely the present Establish'd Constitution of that Body which thou art a Member of, and thereby involve it in far greater Mischiefs than attended it before, notwithstanding all the Mistakes which thou complainest of ?

How-be-it that thou thinkest the said Constitution *Erroneous*, Couldst thou form no Principles upon which a Reformation of those Abuses are wrought, but thou must take in hand to support us, *who at the same*

time neither ask'd or desir'd thy Assistance, and perhaps needed it not, and indeed can not accept of it, but upon the Terms of thy Separation from that Constitution which thou still adherest to?

'But besides all this, Friend *Benjamin*, let us enquire of thee, to what End is what thou hast now advanced published to the World? And how doest thou make it correspond with thy Principles?

Thou hast published a Book, in which thou hast Cavill'd much, dwelt long on Trifles, Triumph'd much over thy Adversary, on account of his having contradicted himself in several Things, which thou sayest he has written: But as I have said before, thou hast not, *in my Opinion, Friend*, considered how much, and in what Particular thou hast contradicted thy self, and what manifest Inconsistency there is between thy Words and thy Actions; take then thy own Likeness, as set forth in these Words.

Thou insistest much upon the Unreasonableness of the *Test Act*, as especially its being JUST upon the Papists, as they are Enemies to the Civil Government, and UNJUST upon the Dissenters, because they are *on the contrary*, no Enemies to the Civil Government. But *what is this to the Case before thee?* It is evident, as I said above, that the Parliament is not about

about to remove the Test Act at all ; and all thou hast said of the Abuse of Religion in continuing it is against thee. For if thy Church insists upon this Exclusive Law, and will not Repeal it, then is thy Church, as thou callest it, guilty, by thy own Confession, of maintaining *an Error* : And if thou art *perswaded of an Error*, in the Practice of thy Church, Why dost thou not separate from it, as thou mayest justify doing, even by thy *own Doctrine*.

Verily, *Benjamin*, it seemeth to me that thou dost believe, that as on the one hand a Christian, *when he is perswaded of an Error* in any Constituted Church, may, on that Perswasion, justifie his Separation from it : So on the other hand, thou allowest him to act which way he pleases, and that he is at Liberty to separate from Error, or not to separate, as he thinks meet ; whereas I must speak to thee in Words of Plainness, he is not so at Liberty to act ; for that if a Christian is *perswaded of Error*, in a Constitution, or Church, *as thou callest it*, of which he is a Member, and especially when those Errors are imposed upon him as Terms of Communion, he not only may separate from such Communion ; I say again, he not only MAY, *but must* ; he otherwise becomes guilty of that Error which he joins with : But how then
can'st

can'st thou retain all the Functions and Employments which thou hast enjoy'd so long time, and yet ownest thy Church is establish'd upon such persecuting, unjust Laws, as are inconsistent with Christianity ; and ownest that thy Church maintains a Usurpation on the Kingdom and Authority of Christ Jesus, who alone is King and Sovereign in his Church ; this, I say unto thee, is an astonishing, self-contradicting Practice : And albeit thy Argument were much better than it is in Favour of us who ye call Sectaries, thou art to us *as a Sounding Brass, and a Tinkling Cymbal.*

And be not offended, *Benjamin*, that I liken thee to that Enflaming Priest in *Spain* ; in Truth, he may on many accounts be excused, for that he has embroil'd the State only, thou the Church : He has indeed brought War and Devastation against his Country from Abroad, but hast not thou set peaceable People together by the Ears in thy own Country, and in some measure been said to raise Civil War, or at least Civil Feuds among thy Brethren ? For to what else do thy Writings tend ? And why hast thou deviated from thy more peaceable Employment of Preaching, to Printing Pamphlets against thy Brethren, in a Case in which thou art sure to raise much Strife, but not sure to make one Convert ?

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Furthermore, what hast thou gain'd by the Contest thou hast so eagerly engaged in? Thinkest thou that the Fame thou expectest will not ballance the Evil which thou hast brought upon thy People, in causing them to contend in so ungodly a Manner, breaking all Charity and Neighbourhood, recriminating upon, and reproaching one another; ripping up mutual Failings, and exposing each other in a shameless Manner? Verily, it is an evil Thing that thou hast done, and I rebuke thee for the same.

Supposing, that *as thou vauntest thy self*, thou had'st obtain'd a Victory over some Parsons, frail and vain, like thy self, and abounding in Words; what Alteration art thou able to produce thereby, in the Ecclesiastical Constitution, which thou complainest of? Has any one Man chang'd his Judgment or Opinion by thy Writings? YEA, have not the HIGH among thy Brethren strengthened themselves, and hardned their Faces against thee by these things?

As for the Service thou hast done us, who dissent from thy Church, Verily, I see nothing in it worth returning Thanks, or worth encouraging thee to go on with it; and why is it that thou exposhest thy Officious Zeal in a Case in which we are not perhaps so fully satisfied of thy Sincerity as thou mayest expect to find us?

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Were it not much better for thee to take up the Weapons of Truth against the raging Immoralities of the Times in which we live, and open thy Mouth against the Ungodly Encroachments which Vice has made upon the Fundamentals of Religion, and the debauch'd Principles of the Wicked and Prophanes ?

Verily, *Benjamin*, spreading the Cavils of subtle Men, difusing Error on one Side, and not fully confuting it on the other, is esteem'd on all Sides injurious to Truth : For as much as that Error is generally more Vigorously insisted on and defended, than Truth it self : Even thou thy self hast complain'd much of the Industry of thy Adversaries, in their Insinuating into the Minds of the Ignorant People : And we cannot say for thee, that either thy Success or thy Application have been Equal to it.

Nor has Truth generally obtain'd equal Success with the Error it has opposed, as is the Case in thy present Undertaking ; for as I have said, notwithstanding all that thou hast done and written, and notwithstanding all the boasted Success of thy present Writings, it does not appear unto me that either of the Houses of Parliament encline to take off the unlawful, unjust Test, which thou hast so much spoken against ; and as for the
greater

greater Part of thy Fraternity, and Members of thy Church, they seem to be more and more possess'd of the Necessity they have upon them to oppose the taking it off at all : Nay, they begin to rouse of themselves, *as they say*, the more to assert the Right of Excluding a Dissenter, by how much they pretend, some False Brethren among them, *such as they perhaps esteem thee to be*, appear inclin'd to betray their Church and give it up.

Hast thou not then well employ'd thy talkative Talent in beating the Air, while thou hast rather indeed been beating the Alarm to thy Enemies, and awakning them to oppose thee, than perswading them to come over to thy Opinion. Believe me, *Benjamin*, as I said to thee in the Beginning, the State of the Parties is much the same as it was when thou listest thy self in this Quarrel ; only that I may give thee my Opinion, many are gone off from thee, and the Number of thy Opposers are encreased, rather than diminished, since thou hast laid about thee, as thou hast done ; and especially since the filthy Story of thy Jesuit's Conduct has come upon the Stage, and his entring with thee into the List against thy more Orthodox Brethren. Fie, *Benjamin*, how could'st thou, who art, in

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thy

thy own Opinion, so able to maintain thy Points against all thy Opposers; I say, how couldest thou join such a pitiful Auxili-
liar to thy Party, suffering a Renegade of *Rome* to insult thy Brethren? For, Verily, the Man over and above his want of Principles, is greatly deficient of that which thou pretendest much to, I mean Decency, being altogether as void of Manners, as they say he is void of Truth; and which is much more to his Shame to speak, he is said to be as void of Truth as of Manners.

It is true, thou mayest smile at a Charge of this Nature, coming from one whom ye think decrys the thing thou callest Manners; but thou art therein greatly deficient in thy Knowledge of us, and of our Ways: For albeit, Friends do not give worldly Homage, after the Manner of Men, yet we do not use the Men which we so decline to honour, with unseemly Words, and rude offensive breaking forth of Words, forasmuch as we do by all Men, as we would that they should do unto us.

But thou knowest well that this thy Jesuit, as they call him, hath with Rudeness and filthy Words, assaulted those who he has fallen on in thy Defence: So that the Sons of *Belial* have rejoyc'd over thee, and have said, that thou hast employ'd him to
do

do that dirty Work which thou cared'st not to do for thy self; or which to speak plainly, thou wast asham'd to do for thy self.

And now he is put to Silence, and thou also hast, for some time, been put to Silence on his Behalf, and to wipe out the Remembrance of those things, whereof they are ashamed, thou hast called another Cause, as the prophane Men speak, and hast set on Foot an ancient Dispute concerning *Tests*, *Occasional-Communion*, *Schism-Acts*, and the like; for which, in my Judgment, *Benjamin*, the Dissenters have little Reason to acknowledge thy Services. For be it so, some of those Laws which have for some time oppress'd us, (*viz.*) the *Schism-Act*, and *Occasional-Act*, whereby we are not permitted the instructing our own Children; and those of the Dissenters, who seek Men acquainted with the Learning of the Heathen to be their Instructors, are not allowed Schools to instruct them in the said Learning. I say, albeit these Acts are now in a fair Way to be repealed by the Rulers of thy People, yet I do not see that any thing said by thee can have contributed to that, which Justice hath moved our Rulers to do.

But were it true, I do not yet see also wherein the Dissenters shall be bettered by that Matter, seeing it opens a Door to that

ungodly Practice of joyning with one Sort to Day, and with another to Morrow; with one Side for pretended Conscience, and with the other for Worldly Enjoyment and Advantage; which Practice I hold to be not only Vile and Hypocritical in it self, and to have a Tendency to destroy true Sincerity, but also I hold it to be destructive to the Dissenters themselves in this Nation, to the Worldly Interest, as a Party, and to their good Name among Men; and which will, in the End, carry them all, or at least all their Posterity over to thy Church. And be it known to thee, *Benjamin*, whether thou wilt acknowledge it or not, I cannot tell, but I take this to be thy Design; and that thou art only designing to obtain this Liberty for the Dissenters, to do Evil, that thou mayest destroy them, and lay a Snare for them. Nor is it my Opinion only, that this Liberty will destroy them, but it has been the Opinion of thy Brethren, particularly the Arch-Prelate of *Lambeth*, last deceased, and the Prelate *Gilbert*, of whose Fame thou hast heard; who said, as I am informed, by the Men of Truth in the Assembly of the Princes of thy People, that the Dissenters had lost more Ground by their Tolerating them in Occasional-Communion, than ever they had lost
by

by all the Persecuting Laws they had been vexed withal in this Land.

If this then be true of thee, that thou, with thy Brethren, hast an evil Eye upon us Dissenters in this Good which is now coming upon us, what have we to thank thee in therefore? Verily, thou wilt be to us as one of the Sons of *Belial*, who spake Peace, but seeks to destroy it, and say a Confederacy, when they are to us as utter Enemies, and as false Brethren.

Thou mayest even then cease from us, *Benjamin*, as to these things, unless thou wilt, with Honesty and Sincerity, come over to us, as Truth and thy own Conscience, I question not, perswades thee thou oughtest to do. For, Verily, while thou keepest thy Seat with the Scorners, and walkest in the Congregation of the Ungodly, what Weight can be given to the Words which thou shalt speak in our Behalf?

I shall conclude, *Benjamin*, with putting thee in mind of one thing, which some say thou pridest thy self in, and this is, that thou thinkest thou pleasest in those things, some great Men and Men in Power, and perhaps the greatest Man, and that in time thou mayest meet with thy Reward on that Score. I shall say very little to this, only to let thee
know

know I have, and Friends have as much Respect for the King of those Lands as thou canst have ; but whatever thou believest of thy self, I cannot believe so unworthily of Our Lord the King, as to think he does, or will, take Pleasure in those things which do not tend to the Peace and Tranquility of the People of his Land.

And howbeit this may be Truth, that the King doeth not hear, and is not informed of all the Sayings and Writings in these Disputes: Verily, the King has things of much more Moment to engage his Thoughts about ; yet if he should be at any time informed of thy Doings in this Matter, I believe he would be ill pleased therewith, because I believe the King desireth unfeignedly, the Things which belong to our Peace.

Neither is it one of the least of the Errors of thy Ways, that thou hast endeavoured (as Men say of thee) to shelter thy weak Arguments under this Cover (*viz.*) that many of thy Opposers are Enemies unto the King ; but this doeth not give thee just Cause to suggest, that opposing thee denominates any Man to be an Enemy unto the King. Verily, there are those who sincerely love *GEORGE* our King, and faithfully adhere unto his Interest, but yet cannot join with thee in any of these Things,
neither

neither can entertain the same Thoughts with thee of thy self: But suspect thy Pride, and the Naughtiness of thy Heart, by how much thou pushest forward the Strife of which thou can't never expect any Issue, but such as wise Men despise; I mean the exposing the Infirmities of others, in which it may fall out, some may think thou likewise exposest thy own.

And wherefore dost thou set thy self to oppose the known Law, which is the Opinion of thy Brethren is a Security to thy own Church? Thinkest thou that it is lawful for thee to arraign the Laws of the Land, and to say they are Ungodly and Unjust? Verily, this would be called in us mean, even a Crime to be punished by the Judge: But thou dost this with Impunity, and seemest in a commanding Voice to claim that such Laws should be abrogated and disannull'd. But knowest thou they self to be subject unto the Laws; and do not we, *even we*, Friend *Benjamin*, submit to the Laws which we do not approve? Where then is the Principle of Obedience to the Higher Powers, which thou hast spoken so much about in former Days?

I wish

I wish thou wouldst acquaint us in Plain-
ness and Soberness, what the *Measures of*
Submission are in the Case of this Law; and
take Care, *Benjamin*, that those Measures
suit well with what thou hadst dictated to
the Dissenters in former Times; for, Verily,
I fear thou hast not corresponded with thy
self in that Affair.

Farewell.

F I N I S.



Alia